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Services at the dedication
of a mural monument to Jame
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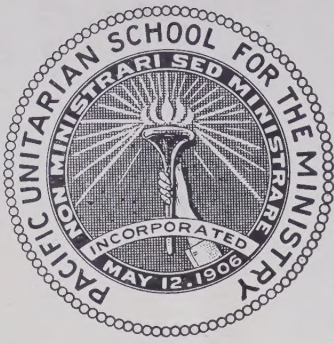
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BERKELEY, CALIFORNIA

THE GIFT OF

HORACE DAVIS

OF SAN FRANCISCO

from Henry H. Edes
June 1893.

SERVICES

AT THE

Dedication of a Mural Monument

TO

JAMES WALKER, D.D., LL.D.

The Honorable
Morace Davis

From his friend

Henry St. Edes

30 June, 1893.

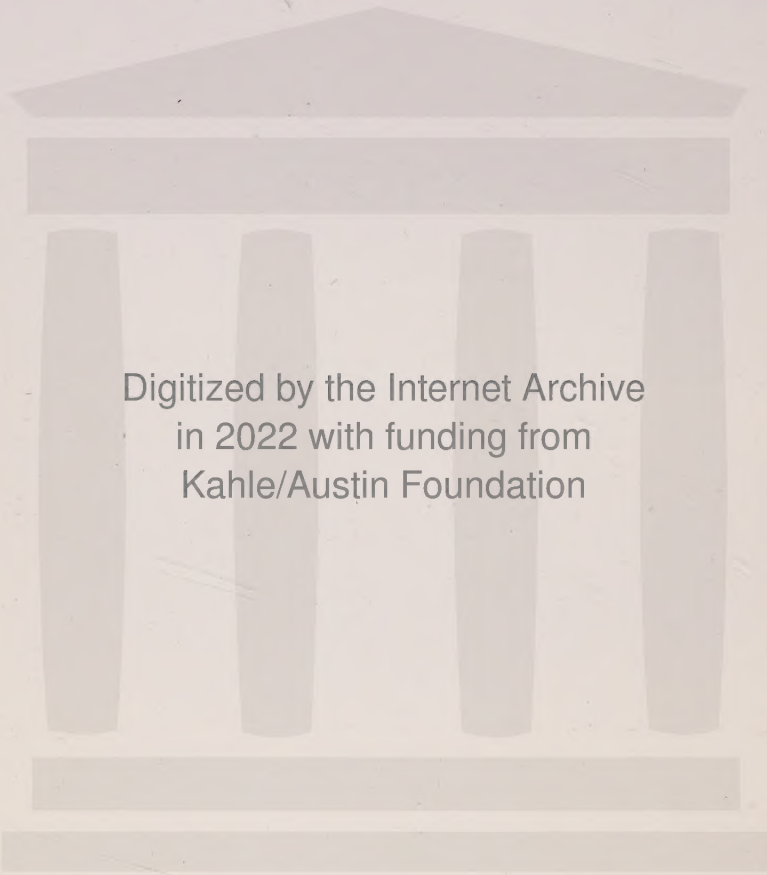
SERVICES

AT THE

Dedication of a Mural Monument

TO

JAMES WALKER, D.D., LL.D.



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JAMES WALKER · DD · LLD

BORN IN BURLINGTON
MASSACHUSETTS
16 AUGUST 1794
GRADUATED AT
HARVARD COLLEGE
1814

PASTOR
OF THIS CHURCH
1818-1839

OVERSEER OF
HARVARD COLLEGE
1825-1836 1864-1874

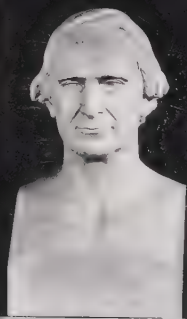
FELLOW
1834 - 1853
ALFORD PROFESSOR

1838 - 1853

PRESIDENT

1853-1860

DIED IN CAMBRIDGE
23 DECEMBER 1874



TO COMMEMORATE
HERE
HIS CHARACTER
HIS GENIUS
AND HIS SERVICES
TO THIS CHURCH
TO THE CAUSE
OF EDUCATION
AND TO
LIBERAL CHRISTIANITY

"THEY THAT BE WISE
SHALL SHINE AS THE
BRIGHTNESS OF THE
FIRMAMENT
AND THEY THAT TURN
MANY TO
RIGHTEOUSNESS
AS THE STARS
FOR EVER AND EVER"
Isaiah XII 3

ERECTED XI JANUARY MDCCCLXXXIII
BY A DAUGHTER OF
REUBEN HUNT
A FOUNDER OF THIS SOCIETY
AND ONE WHO LOVED AND HONORED
JAMES WALKER

SERVICES

AT THE

Dedication of a Mural Monument

TO

JAMES WALKER, D.D., LL.D.

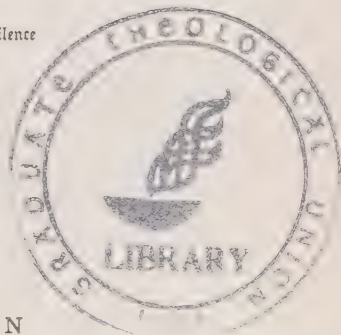
IN THE

HARVARD CHURCH IN CHARLESTOWN

IN THE CITY OF BOSTON

JANUARY 14, 1883

Unto me men gave ear, and waited, and kept silence
at my counsel. — JOB xxix. 21



CAMBRIDGE

JOHN WILSON AND SON

University Press

1884

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INTRODUCTORY NOTE.

THE monument is of white marble, and in the style of the Italian Renaissance. In form it is similar to a triptych. The centre compartment is an arched panel surmounted by a triangular pediment enriched with a sculptured cherub. The panel is in Vermont red slate carved in low relief, forming a background to a bust of Dr. Walker which is placed upon a chiselled corbel. The two wings of the triptych contain panels suitably inscribed. Beneath the corbel is a smaller panel recording the date and circumstances of the erection of the monument. The frieze is inscribed, "JAMES WALKER · DD · LLD."

On the occasion of the Dedication, the base of the monument was adorned with smilax ; a basket of flowers rested upon the communion-table ; and the Hunt pew (No. 87) was encircled with smilax, studded with carnations, and was not occupied. Upon the front of the east gallery of the meeting-house, and near the pulpit, was hung a large portrait¹ of Dr. Walker, by the late Henry C. Pratt, a former member of the Parish, which was kindly loaned by his son. On the front of the west gallery hung the familiar portrait by Frothingham. The services began at half-past ten o'clock in the forenoon, and occupied exactly two hours. Notwithstanding the threatening weather and light rains, which prevented many persons from attending, a congregation

¹ This portrait, which is pronounced an excellent likeness, was painted about 1830. It represents Dr. Walker in his gown while preaching in the old, first pulpit, of which this is the only known drawing. This canvas ought to be the property of the Harvard Church.

of between six and seven hundred people assembled. Among the prominent persons who were present, besides those to whom parts in the service had been assigned, were the Honorable George Walker (H. C. 1844), a nephew of Dr. Walker and an Ex-Mayor of Portland, Me., the Honorable George S. Hale (H. C. 1844), Mr. George O. Shattuck (H. C. 1851), Dr. Walker's executor, the Honorable Darwin E. Ware (H. C. 1852), Dr. Francis H. Brown (H. C. 1857), Dr. Charles Deane (A. M. Harvard, 1856), Miss Anne Whitney, the sculptor, Mr. Edward Whitney, the Honorable James Dana (H. C. 1830), Mr. Albert H. Hoyt, the Honorable Edward Lawrence, and the Honorable Timothy T. Sawyer. Many of Dr. Walker's friends came from Boston and the surrounding towns, and not a few persons connected with the other churches in Charlestown united in this service of reverence and respect.

The possession of this beautiful monument emphasizes afresh the absence from the walls of our meeting-house of a monument or memorial tablet to the saintly first minister of this Society. Surely Miss Hunt's noble tribute to Dr. Walker is worthy of emulation by some other constant daughter or faithful son of this Church, in doing honor, in a similar, though less elaborate, way, to the memory of THOMAS PRENTISS.

When we remember the monuments to public and private worth, to patriotism, and to lofty character, which create in King's Chapel an atmosphere not elsewhere to be enjoyed in New England, — an atmosphere peculiar to the place, and which inspires to noble endeavor, to Christian living, and to contentment with one's lot in life, — who can fail to recognize in them one reason why that ancient Church has survived the vicissitudes of time and a great change of doctrine, and been prospered in spiritual as well as temporal things?¹ Other churches are beginning to appreciate the value of mural monuments and memorial windows in our places of public worship; and it

¹ In this connection see extract from a letter of Dr. George E. Ellis, printed in a foot-note on page 43.

is hoped that our own appreciation of these things will continue to manifest itself. Among the many parishioners of this Church in former years who are deserving of such commemoration here, a few names readily present themselves to our minds as pre-eminently worthy of such honors : JOSEPH HURD, — a trusted adviser and benefactor, and, in his day, the foremost man in the then newly-formed Society ; NATHANIEL AUSTIN, — named first in our charter, High Sheriff of Middlesex, Major-General of the State Militia, Representative, Senator, and Executive Councillor ; WILLIAM AUSTIN, — a classmate at Cambridge of Channing and Mr. Justice Story, a leader of the Middlesex Bar, Representative, and Senator ; JOSIAH BARTLETT, — physician, a founder of the Society, Grand Master of the Grand Lodge of Massachusetts, Representative, Senator, and Executive Councillor ; TIMOTHY WALKER, — a founder and benefactor of this Church and Society, and a public-spirited citizen, who represented the town in both branches of the General Court ; HENRY PARKER FAIRBANKS, — Chairman of our Standing Committee from 1841 till his death in 1854, Representative, and member of the Governor's Council, a man prominent in many good works in city and State ; THOMAS BELLOWS WYMAN, — a member of this society for sixty years, and the author of *The Genealogies and Estates of Charlestown*, which in itself is a monument to his learning, his patience, and his fidelity. Here, too, should be found memorials of the great family of the Honorable Richard Russell, whose sole representative in Charlestown in 1816-17 united in the formation of this Church and Society ; and of Seth Sweetser, whose faithful and conspicuous public services to town and province during half a century, and whose unmarked grave, are a sufficient warrant for a cenotaph. The Honorable Loammi Baldwin, the distinguished Civil Engineer ; the Honorable Benjamin Thompson, M. C. ; Joseph Tufts and Thomas Osgood, our first Deacons ; Joseph Phipps, a Deacon and Treasurer of the Church for more than twenty years ; Isaac Blanchard, a Deacon for more than forty years ; Thomas Marshall and Charles Forster, under whose superintendency the Sunday School began its work ; the Reverend Oliver Capen Everett, for nineteen years our faithful Min-

ister-at-Large ; and Miss Lucy Johnson Walker, long and prominently identified with our charities and benevolent work, are likewise fit subjects for mural commemoration here.

Since the dedication of this monument to Dr. Walker past and present members of the Parish have expressed an earnest wish that a plain tablet might be placed on our walls to commemorate all of the founders of this Church and Society. This proposal, which is accompanied by offers to contribute towards the cost of the work, contemplates only a record in stone or metal of the founders' names and a brief inscription. It is wished that the necessary funds may be provided by the present representatives of the founders and other interested friends of the Society, rather than by a single individual. Cannot this design be effected during the Church year upon which we have just entered?

By the kindness of Miss Mary Osgood, a daughter of one of the founders of this Church, we are able to present in print, for the first time, a list of the subscribers to the testimonial given to Dr. Walker on the eightieth anniversary of his birth, August 16, 1874.

HENRY H. EDES.

69 HIGH STREET, CHARLESTOWN,

October 4, 1884.

Order of Services.

SUNDAY, January 14, 1883.



I. ORGAN VOLUNTARY.

PRELUDE AND FUGUE IN E-MINOR *Bach.*



II. ANTHEM.

INTEGER VITÆ *Flemming.*

BY THE CHOIR OF THE CHURCH IN HARVARD UNIVERSITY.



III. INVOCATION.

BY THE REVEREND PITT DILLINGHAM,

Pastor of The Harvard Church in Charlestown.



IV. ANTHEM.

BEATI MORTUI *Mendelssohn.*

BY THE CHOIR OF THE CHURCH IN HARVARD UNIVERSITY.



V. READING OF THE SCRIPTURES.

BY THE REVEREND HENRY WILDER FOOTE.



VI. PRAYER OF DEDICATION.

BY THE REVEREND JOHN HOPKINS MORISON, D.D.



VII. RESPONSE.

SANCTUS *Schubert.*

BY THE CHOIR OF THE CHURCH IN HARVARD UNIVERSITY.



VIII. HYMN. Tune, — “Hummel.”

[The Congregation is requested to join in the singing.]

RISE, O my soul ! pursue the path	Though dead, they speak in reason's ear,
By ancient worthies trod ;	And in example live ;
Aspiring, view those holy men	Their faith and hope, and mighty deeds,
Who lived and walked with God.	Still fresh instruction give.

Confiding in his heavenly strength,¹
 They conquered every foe;
 To his almighty power and grace
 Their crowns of life they owe.

Lord, may I ever keep in view
 The patterns thou hast given;
 And ne'er forsake the blessed road
 That led them safe to heaven.

The Reverend John Needham.

IX. PRESENTATION OF THE MONUMENT ON BEHALF OF A PARISHIONER.

By MR. HENRY HERBERT EDES.

X. COMMEMORATIVE DISCOURSE.

By THE REVEREND WILLIAM ORNE WHITE.

XI. ADDRESSES.

By CHARLES WILLIAM ELIOT, LL.D.

JOSEPH LOVERING, LL.D.

THE REVEREND PITT DILLINGHAM.

XII. HYMN. Tune, — "Coronation."

[The Congregation is requested to join in the singing.]

AGAIN our ears have heard the voice
 At which the dead shall live;
 O may the sound our hearts rejoice,
 And strength immortal give!

And have we heard the word with joy?
 And have we felt its power?
 To keep it be our blest employ
 To life's extremest hour.

James Montgomery.

XIII. BENEDICTION.

By THE REVEREND PITT DILLINGHAM.

XIV. ORGAN POSTLUDE.

PRIESTS' MARCH. — "Athalia" *Mendelssohn.*

¹ This line has been altered to conform to Unitarian theology. Both of the hymns sung on this occasion were often used by Dr. Walker during his ministry in this church, and were now read by the Reverend Mr. Dillingham from Mr. Reuben Hunt's own copy of a hymn-book used by this Society for many years. The Belknap Collection was adopted here in 1816; the Springfield Collection in 1835; the Reverend Dr. George E. Ellis's Collection in 1845; and the *Hymn and Tune Book* of the American Unitarian Association in 1877. — ED.

SELECTIONS FROM SCRIPTURE.

BY THE REVEREND HENRY WILDER FOOTE.¹

THIS is none other but the house of God, and this is the gate of heaven.

The fathers, where are they? and the prophets, do they live for ever?

And these stones shall be for a memorial unto the children of Israel for ever.

And of the prophets . . . let the memorial be blessed, . . . for they comforted Jacob, and delivered them by assured hope.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

James, a servant of God, and of the Lord Jesus Christ. . . . He took care of the temple that it should not fall. . . . How was he honored in the midst of the people, in his coming out of the sanctuary. He was as the morning star in the midst of a cloud, and as the moon at the full; as the sun shining upon the temple of the Most High, . . . as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones. . . . When he put on the robe of honor, and was clothed with the perfection of glory, when

¹ Mr. Foote read from the same Bible that Dr. Walker used in our pulpit during his entire ministry here. Mr. Foote's first selection upon this occasion was the passage from Genesis with which Dr. Walker began the services at the dedication of our present meeting-house. See Professor Lovering's Address, *post*, p. 36. — ED.

he went up to the holy altar, he made the garment of holiness honorable.

Better it is to have no children, and to have virtue : for the memorial thereof is immortal ; because it is known with God and with men. When it is present, men take example at it ; and when it is gone, they desire it : it weareth a crown and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

For into a malicious soul wisdom shall not enter : nor dwell in the body that is subject unto sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. For wisdom is a loving spirit. . . .

The very true beginning of her is the desire of discipline ; and the care of discipline is love ; and love is the keeping of her laws ; and the giving heed unto her laws is the assurance of incorruption ; and incorruption maketh us near unto God. . . . Wisdom . . . is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. . . . And in all ages entering into holy souls, she maketh them friends of God, and prophets.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life ; neither hast asked riches for thyself ; . . . but hast asked for thyself understanding to discern judgment ; . . . lo, I have given thee a wise and an understanding heart ; . . . and I have also given thee that which thou hast not asked, both riches and honor ; . . . and if thou wilt walk in my ways, to keep my statutes and my commandments, . . . then I will lengthen thy days.

He that getteth wisdom loveth his own soul. . . . The price of wisdom is above rubies. . . . Behold, the fear of the Lord, that is wisdom ; and to depart from evil is understanding.

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

When I went out to the gate through the city, when I prepared my seat in the street, the young men saw me and hid themselves, and the aged arose and stood up; the princes refrained talking, and laid their hand on their mouth. . . .

I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. . . . I was a father to the poor; and the cause which I knew not I searched out. . . . Unto me men gave ear, and waited and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. . . . I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves.

Prove all things: hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly.

A word fitly spoken is like apples of gold in pictures of silver.

The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

And, moreover, because the preacher was wise, he still taught the people knowledge, . . . even words of truth.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ.

My voice is to the sons of men. . . . Rejoice, O young man, in thy youth; . . . but know thou, that for all these things God will bring thee into judgment.

He was a good man, full of the Holy Ghost and of faith.

Not as though I had already attained, either were already perfect ; but I follow after. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus.

And thine age shall be clearer than the noonday ; thou shalt shine forth, thou shalt be as the morning.

The path of the just is as the shining light, that shineth more and more unto the perfect day.

The memory of the just is blessed.

Finally, my brethren, be strong in the Lord, and in the power of his might. . . . Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness ; and your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God : praying always with all prayer and supplication in the Spirit.

Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

PRESENTATION OF THE MONUMENT ON BEHALF OF A PARISHIONER.

BY MR. HENRY HERBERT EDES.

TWO agreeable duties devolve upon me to-day as Chairman of the Parish Committee of this Society: first, I have to extend a cordial welcome to each and all of this great company, drawn hither from far and near by a common desire to pay homage to the memory of the man whom we are met to commemorate; and second, it is my privilege to present to the Society, on behalf of one of our parishioners, the beautiful monument which furnishes the occasion of this memorial service.

The monument is an offering prompted by filial affection for one of the founders of this Society, who loved and honored Dr. Walker as the one man in all his acquaintance who approached most nearly to human perfection. How gladly would we welcome on this occasion the patient sufferer who conceived the idea of this double commemoration, and has made it a reality! For nearly twenty years her bodily infirmities have precluded her from even entering this place; yet who among us has had a keener, a more loving, a more *living* interest in everything which pertains to the well-being of this Society, than our generous but sorely-tried friend? One request, and one only, she made concerning this service,—that her name should neither be spoken from this pulpit nor be printed in the newspaper accounts of her gift, a request which I trust the representatives of the press will respect.

I will not detain you longer from the discourse upon Dr. Walker's life and character, which I am sure you are anticipating with interest. It has been prepared, at the request of the Parish Committee, by one who was long an intimate friend of Dr. Walker,—the Reverend William Orne White.

COMMEMORATIVE DISCOURSE.

BY THE REVEREND WILLIAM ORNE WHITE.

SIXTY-FIVE years ago next month, — I speak to the invisible as well as to the visible parish, — you called a young man of twenty-three to be your minister. To-day, laden with honors, filled with wisdom, transfigured by the Angel of Death, you call him back again among you.

“O . . . man, greatly beloved,” enter once more this dear Zion of thine; joyfully we set thee up here again, a watchman in the house of the living God. For thee we have naught now to fear, — no shadow of lingering decline, no weariness of age, no harsh judgments from fellow-mortals; the goal was reached with scarce a vestige of infirmity, and voices on earth, with voices in heaven, conspired in saying, “Well done, good and faithful servant!”

Yes, friends, you welcome him back to a Saints’ Rest among you. No college can take him from you now. In his unfettered, expanding career, he can serve alike parish and university, and hold counsel with hundreds of scattered souls, to whom he was an inspiration in the long days of his infant career on earth.

This votive offering, of itself, attests that even the imprisoned invalid is not cut off from a sense of his sympathy. Why not use the old word, and say that it is a happy “Providence” that the bestower of this exquisite memorial is so fitly associated with it, by sharing together with her father the innate modesty which marked the great man himself? May the strength that is made perfect in weakness abide in that sick-chamber, where gratitude to that father (once a solid pillar in this church, whose hundredth birthday occurred three days since) has prompted this tribute to his and her friend and pastor!

"We bless you out of the house of the Lord," is our heartfelt greeting to one who has been of late, for months together, present so unmistakably in this house of the Lord, *in spirit*.

Your service of commemoration eight years ago, the record of which is embodied in the matchless volume of the *History of The Harvard Church in Charlestown*, together with other graphic contemporary tributes, — one of them marked by the Rembrandt touches of Dr. Walker's immediate successor,¹ — admonish me to be upon my guard against too much reiteration. Yet surely here is a life of which we may well "gather up the fragments that remain, that nothing be lost."

The homestead of your pastor's father, General John Walker, still stands in Burlington, Mass. In this house, since remodelled, James Walker was born, August 16, 1794, the town then being a part of Woburn. Although his fidelity entitled him to it, his early youth did not prefigure a share in the length of days promised in the fifth commandment to a good child, for it appears that his physical organization was at one time so out of tune that it became a question whether he must not submit to an amputation.

From Burlington he goes, in due time, to Groton Academy, where the late Reverend Dr. George G. Ingersoll (whose charming intellectual and social gifts he always lovingly remembered) was his room-mate.

It would be interesting to take a peep into the boy's mind, as his eyes first rest on that College, which never had a heartier lover than he, nor a more willing servant. He graduated at Harvard in 1814, in a class of sixty-two members, among whom were Prescott the historian, and the Reverend Dr. Greenwood.² The second English Oration was assigned

¹ The Reverend George Edward Ellis, D.D., LL.D.

² Afterwards associated with him in editing the *Christian Examiner*. The Reverend Dr. Lamson, the Reverend Dr. Bigelow, the Reverend Ebenezer Gay (the last survivor), Judges Elijah Paine and Pliny Merrick and Benjamin Apthorpe Gould were also of this class.

him at Commencement. The Class Oration he had already delivered. As he is still recalled in his native town as a faithful and beloved teacher, it is probable that he taught school in Burlington during college vacations. After graduation, he is an assistant teacher at Phillips Exeter Academy. A year later he begins his theological studies at Cambridge. He is ordained here in Charlestown about two and a half years afterwards. This is the outward record. Where, from the lips of this man so reticent about himself, shall we find the inward? He unconsciously gives us a glimpse into it, as he says, in a farewell sermon to College Seniors, "I would not give much for a young man's chance of eminence, whose pillow is never wet with tears at the thought of the difficulties to be overcome." Here is internal evidence for us. It may have been at Groton, it may have been at Cambridge, — nay, it may have been also at Charlestown, — that his own searching experience had trained him to throw such fervor into those stanzas:—

" Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

" Once they were mourning here below,
And wet their couch with tears ;
They wrestled hard, as we do now,
With sins, and doubts, and fears."

But the sunlight soon bursts again from those calm, untroubled eyes, and little do lookers on afterwards suspect that this impassioned champion of the Liberal Faith is one of those who, through faith, " out of weakness, were made strong."

From April 15, 1818, to July 14, 1839, he is your minister. He soon shows his make: a man who can keep within his means; whose luxuries are books; who masters the German language that he may keep apace with Schleiermacher and De Wette, and other preachers and scholars of the period; a

profound student ; a genial companion ; one in whom dwells a rare commingling of qualities ; a man always in balance. As a preacher, — if, in his earlier years, you seemed confronted with some grand spiritual Vulcan, as, with blow after blow upon the anvil, he tempered and fashioned “ the sword of the spirit ” and “ the shield of faith,” of which he loved so well to read, — in his later years he seemed more like one through whom the Divine Spirit was breathing, kindling his eye, and making his heart glow with love unutterable, and tenderest compassion for his fellow-beings.

To the more vehement and controversial period of his preaching belongs the discourse, fifty years ago, at Cincinnati, in which he says : “ Unitarians, therefore, can say what Trinitarians cannot, — not only that their doctrine is taught in Scripture, but that it is taught there in so many words. The honest Trinitarian believes, doubtless, that his peculiar doctrines are taught in Scripture, at least by implication or construction ; but he cannot believe that they are taught there expressly, and in so many words.”

Yet this was the man who, without changing his tenets, was able afterwards, in his published discourses, to give light and strength, even to preachers of the Trinitarian faith,¹ by the piercing way in which he grappled with the problems of the spiritual life. In his sermons on Motives, on Character, on Prayer, on Spiritual Discernment, and on Spiritual Death, and the like, such men have recognized the manifest tokens of a pungent religious experience ; and as deep answers unto deep, so have their hearts answered unto his. Thus his disciples are by no means confined to his own denominational fellowship.

Could this edifice reveal all that has gone on under its roof, you would hear memorable testimonies to the force and grandeur of this man’s preaching. A young man finds him-

¹ See Letter of the Reverend Alexander McKenzie, D.D., *post*, p. 46.

self here upon a New Year's Sunday. A wild snow-storm is raging without ; but within, other elements are stirring, as, near the outset of his discourse, the preacher says : " Our accountability as thinking beings, our interests as moral beings, our destiny as immortal beings, — mere talking about it, mere thinking about it, mere dreaming about it, *will not do.*"

What thoughtful young man who was present, when this church was thronged, on the first Sunday evening of each month, during Dr. Walker's course of lectures to the young, can forget the sense of tremendous doom that seemed hanging over him, as the words came, as from the trump of an archangel, " Even the youths shall faint and be weary, and the young men shall utterly fall ; " and then the courage and hope that followed, as, in a strain of mingled tenderness and triumph, he continued, " But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary, and they shall walk and not faint ! " That scripture was a fit prelude to what followed. The preacher knew that young men were there that evening whom he might never reach again, and his voice rang, and then melted, as if in every tone he were symbolizing the shepherd who goes after the lost sheep until he find it.

" Was he a reformer ? " some one may ask. Ay, the intensest of reformers, — one who aimed at reforming the springs of conduct in every unregenerate soul. " Many urge improvement," he would say ; " that is not enough ; there must first be something worth improving upon ; there is too commonly need of a new beginning ; the life must be reformed ; the man must *set out* upon a higher plane." But again I am asked, " Was he zealous in the reforms *of the day* ? " He earnestly commends the pioneers in the Temperance reform in some of his discourses.¹ Moreover, all injustice and oppres-

¹ " There is *one* sermon," he said to the writer many years ago, " that I am sorry that I burned." The text of that sermon tells its own story ;

sion were abhorrent to his nature. It would seem, however, that, in his love of discussing great principles of right action, he shrank from too often appearing to weaken or limit them by bringing the whole force of his logic to bear upon some one special iniquity ; yet, in his preaching here, the theatres of that period came in for a share of his condemnation ; and from the College pulpit he demands that the profligate shall be excluded from good society, saying, "Would you, therefore, allow a bad man to continue in good society, when the chances are a thousand to one that he will make others as bad as himself, and not more than one to a thousand that he himself will be reclaimed?" Might not society be helped by making this reform among its members, which Dr. Walker urges, a "reform of the day"?

Still our friend might perhaps have been able to enter into the feelings of that Scotch preacher¹ of a bygone period, who said, "Dear brethren, while you are all so anxious to preach to *the times*, do let one poor brother preach for *eternity*."

Yet how impressively Dr. Walker argued upon "The Spirit Proper to the Times," as the sharp exigency of Civil War disclosed itself! He shrank, however, from what is called sensational preaching. "I make one rule," he once said in my hearing,—"not to preach about anything until they have done talking about it in the omnibus." So it would appear that, rather than throw his voice into the gossip and clamor of the hour, he preferred to bide his time, in the hope of finding his audience a more impartial jury. A hard rule to follow, some of us may think. Be that as it may, his work is done,—done after his own way ; and now his sermons, devoid of what

"Am I my brother's keeper?"—the excuse of the first murderer. He also preached upon "Ultraism," or fanatical excess. The manuscript of this discourse was also long since destroyed.

¹ Archbishop Robert Leighton, D.D. (1611-1684), of Glasgow. See Allibone, *Dictionary of Authors*, pp. 1080, 1081. — ED.

is ephemeral, can take their place among those of the great reasoners of earlier centuries, much as they need the magic of that voice and the grandeur of that aspect to do them justice.

How resolute he was to do his work thoroughly! Every antecedent objection to his position must be met. Hence it sometimes happened that a hearer felt a little like one who waits at a launch for the last block to be knocked away, to be rewarded, however, a moment later, as he finds the force of the grand plunge only enhanced.

What was he as a pastor? Herein his witness is in heaven, and his record is on high. Silent now are multitudes of lips that could have testified to the strength that came to them in these Charlestown homes, from this "son of consolation." He was, in very truth, a "bishop of souls." One who knew him here writes, "For years he was my Rock Rimmon," — thereby picturing the refuge and shelter that his flock found in him in "the cloudy and dark day." When I ask what he was as a pastor, there comes freshly to me, over a gulf of forty years, the echo of a testimony given by a mother bereft suddenly of a little child of rare promise. She lived miles from here, but you know that, like his Master, your pastor could have said, "Other sheep I have, which are not of this fold." "I can't tell you," were the afflicted mother's words, "what comfort I found in his visit." And then it appeared that this man, although never a father, by the questions he asked about the child, — nay, by the very tones of his voice in conversation and in prayer, — could bring consolation, where another, tempted to wander off to some tale of his own children, and his own sorrows, and his own convictions, might fall much further short of imparting it.

This freedom from self-reference was instinctive, and at times, to some persons, may have seemed carried to excess. Have you remarked how, in those memoirs of two of his familiar friends, he scrupulously abstains from any allusion to his own acquaintance with them?

In our New England towns, the entrance of the minister into the public school-room was sometimes the signal for clouded brows, and a vague dread of what might come next. Whoever saw in Professor Walker's class-room at Cambridge (after he took the chair of Moral Philosophy) the easy way in which, by his native humor and his equanimity, he baffled some manœuvre designed to test the calibre of the new professor, — when too many instructors, under like circumstances, would have been lured into anger, — must be well assured that no mischief in a school-room, had it occurred, could have thrown your faithful committee-man off his guard. It was in the school-rooms here in Charlestown (as he compared them with their fellows) that he learned to forecast the future of two of his young parishioners,¹ whom he subsequently encouraged to prepare for college, and whose later careers — the one in science, the other in theology — justified his early hopes, while they rewarded him with a life-long devotion. The man who could keep such sweet and even control of his spirit in the class-room was not likely to fall below the proprieties of any occasion. One who knew him long says, "I never knew a minister who, out of the pulpit, so well sustained the impression that he made when in the pulpit." And had that person lived year after year in his dwelling, the remark need not have been qualified. Yet he was brimful of geniality, with a quick sense of humor. Who could laugh *all over* better than he? Yet his seriousness and his mirthfulness were blended as harmoniously as were his courage and his caution. His social life was a bright illustration of those lines of Watts: —

" Religion never was designed
To make our pleasures less."

Should any sombre-visaged Christian wonder how all this could rightfully be, Dr. Walker himself, in an unpublished

¹ Professor Joseph Lovering, LL.D., and the late Reverend Samuel Osgood, D.D., LL.D., of New York.

sermon upon amusements, tells us: "When a man first awakes to a proper sense of his relations to God, the first impression likely to be made upon him is one of profound humiliation and sorrow at the thought of his past ingratitude and sin. But because the foundations of the Christian's life are laid in penitence and in tears, it does not follow that he is to go mourning all his days."

Whether all who admired him would agree or not in calling him original, here was a man, in the grand poise of his faculties, unique. The absence of any waste words adds great momentum to his thought. "It is, indeed," he says, "an appalling thought that where there is one suicide of the body, there are probably twenty — may I not say a hundred? — suicides of the soul." Mr. Winthrop says, "He certainly had the faculty of saying as much in a few sentences as any one I ever listened to."¹ When Dr. Walker draws a picture, it is so vivid that we wish that these were more frequent. Who that heard these words can forget them? "I cannot help thinking that many a solemn-sounding litany has been chanted by priestly lips in consecrated places to waste itself on the air, while the whole ear of Heaven was intent on some poor sailor's 'God help me!' as it went up amidst the howlings of the tempest from the parting wreck." What a step for him to bid us take, from the thronged cathedral to that perishing creature in mid-ocean!

When James Walker had been but fifteen years out of college, he began to be talked of for that presidency to which he was called twenty-four years later, after achieving signal success, for nearly fourteen years previous, in the Alford Professorship of Natural Religion, Moral Philosophy, and Civil Polity. This parish had good reason to be thankful that he was not called to the College ten years earlier than he was,

¹ See letter to Dr. Charles Deane, from Cannes, Jan. 14, 1875, in *Proceedings of the Massachusetts Historical Society* for February, 1875, vol. xiii. pp. 445 *et seq.* — ED.

as well as to rejoice in his refusing invitations to Baltimore and elsewhere. You are now the richer in his fame for the laurels which he gained during his service at the University. It may interest you, therefore, to know that in a letter written to a friend,¹ just after he had consented to be President, he seems almost to reproach himself for allowing any thought whatever of the honor accruing to himself to mingle with the consideration whether he should serve the institution best by accepting or declining the invitation. True honor, however, is found more in the way in which responsibility is met than merely in its coming. How it was met in this case, we learn from one whom you have learned to trust, an honored child of this parish,—how dear also to President Walker you well know.² This man,—you shall see and hear him to-day,—identified for nearly fifty years with the College Faculty, says, in speaking to the American Academy of Arts and Sciences, “No one of his illustrious predecessors administered its affairs with greater assiduity and impartiality, or was rewarded by more decided marks of public confidence.” The President and Fellows of Harvard College bear testimony to his “extraordinary insight into character,” and his sympathy and affection for the students. We welcome them, although of a later generation, as they come hither from the University with their choral tribute of praise to God,—together with their honored President,—saying in their hearts, as they feel anew their obligations, “Other men labored, and we are entered into their labors.” How that generous heart would have been touched by the thought of their participation in this service, had his self-renouncing spirit ever deemed possible a commemoration like this!

President Walker's retirement from the presidency was the signal for a bountiful gift on the part of his friends, the current of whose beneficence he turned at his death into the

¹ The speaker.

² Professor Joseph Lovering, LL.D.

library of Harvard University, to which institution he also bequeathed his own rare library, therein catching the spirit of that pioneer preacher in Charlestown, whose books and money descended to the College, — John Harvard. Surely Harvard Church and Harvard College are brought still nearer through their common memory of James Walker; and will not church and college do well to remember that the traditions which cluster around a life like his form a treasure for a parish or a university beyond the power of subscriptions or bequests to compass? Parish funds are sometimes thought to be of questionable utility; here is a safe fund which you may draw upon forever, — minister and people.

Dr. Walker's unsurpassed powers in conversation were only matched by his remarkable capacity as a listener. No wonder that his first charming home in Cambridge, upon the edge of the Botanic Garden, so soon became a rendezvous for cherished kindred, for young men, for eager visitors from his Charlestown parish (how they loved to flock there!), for early companions, — chief among them his old college chum, that benignant man, the late Dr. Ebenezer Hobbs of Waltham. He remained in Cambridge from 1839, as Professor and President, thirty-five years, with but two changes of residence, until the day of his death; not withholding his contributions from the *Christian Examiner*, which his pen, for fifteen years before he went to Cambridge, had served so efficiently, preparing those noble Lowell Lectures upon Natural Religion, and continuing also his connection with the College Corporation, of which he became a member in 1834. After the seven years of his presidency were closed by his resignation,¹ in 1860, on the score of his health, he took great comfort in a long evening

¹ See Letter of Mr. Amos A. Lawrence, *post*, page 48. Before resigning his Presidency, and some other official positions, Dr. Walker felt much embarrassment from an increasing deafness, impairing the alertness of his attention and his apprehension of business discussions. He met the disability with his wonted philosophic calm of spirit. Referring to the subject he once said to a friend, "I suppose I lose more or less

of life,—untroubled, save for the death, in 1868, of his devoted wife, the fondly remembered Catharine Bartlett of this church, who had been the sharer of his studies, no less than the inmate of his heart, and who was, like himself, “given to hospitality.” You have been made familiar with the details of those closing years: how he prepared admirable memoirs of two valued friends for the Massachusetts Historical Society;¹ how he again became a member of the Board of Overseers of Harvard College; how he pronounced that grand oration in Cambridge, at the crisis of the war, when the heart of Harvard was beating with anxiety for her imperilled and wounded sons on the battle-field; how Sunday was wont to find him in the pulpit of King’s Chapel, which parish would fain have claimed him as their pastor for the remnant of his days. You know, too, how, during his last summer, his heart overflowed in welcome to his few surviving classmates, as he called them under his roof, and how deeply he was touched by

of the wisdom there is going, but I get rid of a vast deal of nonsense. A friend who thinks he has anything very good to say to me is generally willing to raise his voice.”

Dr. Walker received from Harvard College the degree of D.D. in 1835, and that of LL.D. in 1860. The latter honor was also conferred upon him by Yale in 1853. It is remarkable that in only three instances has Harvard conferred both of these honorary degrees upon the same person: viz.—James Walker (H. C. 1814), John Gorham Palfrey (H. C. 1815), and George Edward Ellis (H. C. 1833); and it is noteworthy that two of them occupied, successively, the pulpit of The Harvard Church in Charlestown during half a century, from 1818 till 1869.

When Transcendentalism began to be talked of, Dr. Walker delivered in various places a lecture on Immanuel Kant in connection with this theme. At a later period he edited Reid’s *Essays on the Intellectual Powers of Man, with Notes and Illustrations from Sir W. Hamilton and others*, and Dugald Stewart’s *Philosophy of the Active and Moral Powers of Man, Revised, with Omissions and Additions*. His first volume of *Sermons* was published by Ticknor and Fields, Boston, 1861; the posthumous volume by Roberts Brothers, Boston, 1877. An extended list of his publications may be found in the *History of The Harvard Church in Charlestown*, pp. 199-209. — ED.

¹ The Honorable Daniel Appleton White and President Quincy.

the memorial cup and salver presented by numerous friends upon his eightieth birthday, through his early pupil and unchanging friend, the late Reverend Dr. Samuel Osgood, a cherished son of this parish.¹ Almost to the very last, young and old were drawn to his door by a strange fascination, — some among them bringing thither a burden of doubt, and going away with hearts lighter than ever. If he were not sought out as an expert in music or in painting, he was looked to for the solving of deep intellectual problems; above all, he was wanted, and by some in sore need, as a wise master-builder in the eternal fabric of character.

His Christian philosophy was an ample support in whatever hindrances beset him in this life, and Faith was at hand with her torch if any shadow flitted across the future. To a friend who advised some new method of treatment for a lameness which clogged his declining years, he playfully replied: "I dare say that it might be of service, but do you know that I am a little superstitious on this point? I am afraid that, were I to get rid of this lameness, I might have something worse. I have thought the whole thing over, and, as long as a man at my time of life may expect some ailment or other, I have concluded that I would not change mine for any other I can think of." So he goes on, moving gently nearer and nearer to the unseen world, and well knowing this to be the case before he suffers his friends to know it. How calmly he began to set his house in order more than a twelvemonth before the end, asking a younger friend, almost with the diffidence of a schoolboy, to spare *his own hand* the burning of the few manuscript sermons that had escaped this doom, — a bonfire which demanded some patience and no little diplomacy on that friend's part to avert. When permission was at length

¹ Dr. Walker bequeathed this silver to Dr. Osgood, who gave it to King's Chapel, where it is used annually at Easter at the celebration of the Lord's Supper. A complete list of the contributors to this testimonial is printed on pages 57-60, *post.* — ED.

given that some of these sermons might be published, he wrote: "You will also bear it in mind that I have a mortal aversion to appearing in print, and furthermore that I think that it would be better for the world if this aversion were universal." It is of words thus rescued from impending flames that Dr. James Martineau writes: "The book is not one to be read in a hurry. I should have appreciated it less highly had I not allowed myself to pause continually upon its weighty thoughts, and let them sink into their right place among my own. The simple depth and balanced wisdom of these sermons delight me greatly."

Look now in vision upon that Christian sage at Cambridge during his closing weeks. There he is, alone with the "king of terrors": his wife gone before him; no son or daughter to break the loneliness for him who had so soothed other people's sons and daughters; receiving kind care, however, within his own dwelling, and visited at times by near friends, who shared his affection. Yet hearken to what he says in a charge to a young minister: "If at any time your way is dark or hedged up, and you are ready to say, 'Who is sufficient for these things?' lean not, I beseech you, on an arm of flesh: trust me, my brother, it will prove but a broken reed."¹ He who could speak thus needs no compassion of ours. Alone, indeed, but alone with the Majesty of Heaven; underneath him, "the everlasting arms"; able, better than ever, to enter into that apostolic anthem which he so loved to echo, "I can do all things through Christ which strengtheneth me." To his friend, the pastor of King's Chapel, he says, "My faith is strong, and I have the comfort of prayer,"—adding, after further words, "How much better it is to pray than to philosophize!" Among his very last words were these, as we learn from the same source:

¹ Dr. Walker appears to have repeated this charge, in substance, elsewhere. See his charge at the installation of the Reverend Caleb Davis Bradley, in Cambridge, Dec. 11, 1854, which was printed, Boston, 1855.—ED.

"I die in the faith in which I have lived." He died December 23, 1874. Upon the 26th, around his pallid form, so eloquent in its stillness, there gathered those whose names are associated especially with scholarly attainment, and with all that is honorable and pure. "A noble Christmas offering," said one venerable man,¹ as he passed out of the church. And so it was : an offering to heaven of a life that had kept its childlike simplicity undefiled by contact with the world, a life of Christian service, a life "hid with Christ in God," bringing him into fellowship with those who cast their crowns before the throne, saying, "*Thou* art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created." My Brother Dillingham, would you could have known him ! Wide as his tolerance was — nobody's wider — for every phase of conscientious opinion, how much, nevertheless, he would have rejoiced in taking to his heart the young minister, happy — like himself the aged — to sit at the feet of Jesus, and to call him "Master and Lord." Would you know how he looked ? Add to the charming play of feature, so sweetly reproduced in this memorial bust, these words of the pastor of the West Boston Society :² "His frame and face and head, chiselled finely, with a half-pale, half-ruddy artistic tint, was so handsome, it would have fixed admiration, but that we were always constrained to look beyond at the lamp of living glory set in this exquisitely modelled human vase." Known in his earlier battles of controversy as "the warrior," let us see whether these lines from Wordsworth's "Character of the Happy Warrior"³ do not hold true of him throughout :—

¹ The late Honorable Lorenzo Sabine.

² The Reverend Cyrus Augustus Bartol, D.D. The passage quoted in the text occurs in *The Great Man and the Little Child*, a sermon preached in West Church, Boston, Jan. 3, 1875, printed in *The Unitarian Review* for February, 1875, vol. iii. pp. 168-179. — ED.

³ This extract follows the text as printed in vol. iv. of *The Poetical Works of William Wordsworth*, Edited by William Knight, LL.D. Edinburgh : Paterson, 1883. 5 vols. 8vo. — ED.

“Who is the happy Warrior? Who is he . . . ?

— It is the generous Spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his boyish thought :
Whose high endeavours are an inward light
That makes the path before him always bright :
Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn ;
Abides by this resolve, and stops not there,
But makes his moral being his prime care.

— ’Tis he whose law is reason ; who depends
Upon that law as on the best of friends ;

— Who, if he rise to station of command,
Rises by open means ; and there will stand
On honourable terms, or else retire,
And in himself possess his own desire ;
Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim ;
And therefore does not stoop, nor lie in wait
For wealth, or honours, or for worldly state ;
Whom they must follow ; on whose head must fall,
Like showers of manna, if they come at all :
Whose powers shed round him in the common strife,
Or mild concerns of ordinary life,
A constant influence, a peculiar grace ;

Or if an unexpected call succeed,
Come when it will, is equal to the need :

Who, not content that former worth stand fast,
Looks forward, persevering to the last,
From well to better, daily self-surpast.”

I have done ; but there is one passage of Scripture which those silent lips have earned the right to utter. Listen !

“I HAVE PREACHED RIGHTEOUSNESS IN THE GREAT CONGREGATION ; LO, I HAVE NOT REFRAINED MY LIPS, O LORD ! THOU KNOWEST !”

ADDRESS.

BY CHARLES WILLIAM ELIOT, LL.D.

JAMES WALKER was one of the most venerable men I have known. Like most men of mark, he had an admirable body, tough, healthy, and serviceable. His head and face were noble in size, proportion, and expression. When he read the Bible, it seemed as if Isaiah were speaking. His sermons were weighty in substance, often argumentative in form, eminently intellectual as distinguished from emotional; but impressive and effective, as he delivered them, beyond any others that I have ever listened to. His was a natural strength of mind and character which had never been reinforced or altered much by education, travel, or contact with a variety of men and things. He was a pure product of rural New England in the first half of this century. His education we should now think elementary and meagre; he never saw foreign countries, or much of his own; and his life was passed in the seclusion of this parish and Harvard College. Part of the world's activity was brought into his study by books; a stream of youth flowed before his eyes, and in their characters and destinies he took strong interest; to his profession and to the College he was unreservedly devoted; but he was a perfect stranger to whole realms of busy life. He had no children, and he left behind no considerable piece of literary work. What remains of him? Why are monuments erected to him in yonder Memorial Hall, and on these walls?

In the first place, he possessed that indefinable force and reach of mind, that strength of flight, which touches the imagination and impresses the memory. He gave those who heard him "a sense of mass," as Emerson says. Now poor humanity is rightly grateful to any man who can give it that sensation, and does well to build him monuments.

Again, James Walker devoted his life to the service of durable and beneficent institutions, — a church and a college. He helped to make them what they are, and in their continued life he still lives and will live.

Thirdly, Dr. Walker had keen insight and great sagacity, and by the conscientious and kindly use of these powers he gave a wise direction to the lives of many young men who sought his advice, or accepted the suggestions which he made to them. Many a man now in the prime of life looks back to a sermon from Dr. Walker, or a conversation with him, as a turning-point in his career. The intelligence and will of the counsellor bear fruit in the well-directed activity of the counselled. I speak on this point from personal experience. Dr. Walker first drew me into the service of Harvard University, and thereafter gave me the inestimable benefit of his advice at every difficult step of my way. In the twenty-eight years since, I have been able to do many things which he wished to have done, and to promote objects which he had greatly at heart. Beginnings have been made; seed has been sown, and the harvest is not yet; but when God shall give the increase, and the harvest shall be gathered in, it will be partly fruit of the life of James Walker.

Lastly, he held men back from evil, and turned many to righteousness. When he said, "There is no hiding-place for the wicked," sinners believed him. When he said, "Thou shalt say, No," young men turned their backs on the tempter who otherwise might have dallied with sin. When he prayed, the least devout lifted up their hearts. When he preached salvation by hope, all the people saw that the Gospel was indeed glad tidings. By the power of his public speech, by private counsel, by the example of his simple and cheerful life, and by the unconscious influence of his character, he made men and women abstain from evil and do good. Do we ask what remains of such a life? There remains an imperishable influence upon the lives of others, an influence for good which multiplies as it descends from generation to generation.

ADDRESS.

BY PROFESSOR JOSEPH LOVERING, LL.D.

IF I attempt to add anything to what you have already heard, I know that I shall express very imperfectly the interest which I have always felt in this place, in this society, and which I especially feel in this occasion. If Dr. Walker were living, I should not dare to praise him. And even now, when he is dead, I shrink from saying anything which might sound like a eulogy. "Not as though I had already attained, either were already perfect: but I follow after." These words, which he used as the text to one of his sermons, and in which he read a natural proof of man's immortality, mark the spirit of the man, and should govern the thoughts of those who would fitly commemorate him.

The earliest event of my childhood which I can recollect is the dedication of this building, in 1819,¹ when Dr. Walker began the service by saying, in a way possible only to himself: "This is none other but the house of God, and this is the gate of heaven." Here I always worshipped with my family until I left my home for college. I was a member of the Sunday school, as pupil or teacher, from its first establishment, in 1828, until I began my duties as Professor at Cambridge. I cannot indicate the fulness of my indebtedness to the friend whom you are assembled to commemorate, without alluding briefly to circumstances more strictly personal. Dr. Walker started with a vigorous constitution, and preserved it,

¹ The present meeting-house was dedicated Feb. 10, 1819. Dr. Walker was inducted to the Presidency of Harvard College on the same day of the year 1853. The corner-stone of the meeting-house was a large block of granite. It was laid, with some slight ceremony, at the westerly corner of the site, at the junction of Main and Wood Streets. It is not known what, if anything, was placed under it. — ED.

by his abstemious habits, to the time of his brief mortal illness in a ripe old age. Only once, and that in an early period of his ministry, was his general good health disturbed. The text which he selected for his first sermon, after his recovery, shows how he spent the hours of his weakness and weariness. "While I was musing, the fire burned."¹ This illness left him with a delicacy in his eyes, and he was unable to use them any more than was necessary for writing his sermons. What was a great loss to him was of incalculable benefit to me, and determined my whole future life.

At that time, when I was known to him only as other boys were in his parish and in the public schools, he invited me to become his reader. For many years I read to him two hours every day, and when I left school, at the age of fourteen, he proposed to fit me himself for college. The hours which I gave to him as reader had little value, but I have learned to realize, more and more the longer I live, how immense a sacrifice he made of his own precious time in directing my studies. When, after a few years, Dr. Walker followed me to Cambridge, my opportunities of frequent intercourse with him were renewed, and I had the supreme satisfaction of being with him at the end, and hearing from his own lips (seldom opened to speak of himself) that the Christian faith and hope, with which he had comforted many a dying parishioner, shone more brightly in his own soul as the outward world was fading away.

In the imagination of those who have known and heard Dr. Walker, he reappears as he stood in the pulpit. Whatever else he was or did, he was emphatically a great preacher. The pulpit was his throne, and from it he held sovereign sway over the minds and hearts of his hearers. He had always something to preach, and he knew how to preach it. He was simple without being commonplace. He was profound without being obscure. He presented the most difficult

¹ See *History of The Harvard Church in Charlestown*, page 133, note.

proposition with a lucidity of thought and a felicity of expression which could easily persuade his hearers that they had always known it. He might begin his sermon by addressing the intellect, but he never ended it until he had reached the heart. And then that commanding presence, that rich voice so powerful and yet so pathetic, conspired with a profound reverence and solemnity of soul to give emphasis to his discourse, to rouse reflection and produce conviction. Who that has heard him will ever forget his manner of reading sentences from the Bible,—towering up in the majesty of his person and his utterance to the height of apostle or prophet who first spoke them? Never did I listen to him with more delight than when, as a boy, I sat in yonder corner of this church. It is impossible for me now to analyze the impression which he made upon me, and others of my age, at that time. But I distinctly remember the disappointment which I always felt when I saw any one else in the pulpit to preach in his place.

I feel sure that Dr. Walker never would have left this society for any other settlement.¹ As it was, he gave to it twenty-one years out of the best part of his life, beginning with it almost in its infancy and leaving it in a vigorous manhood,—known and respected, as he was himself, in all the churches.² In addition to the two services on Sunday, and the monthly lecture preparatory to the Communion, he occasionally delivered special courses of lectures on Sunday evenings to the young men and women of the parish. During the first ten years of his ministry he gave moral and religious instruction to the children; and, after the Sunday school was

¹ See Dr. Walker's letters to Dr. Sparks, at Baltimore, and to Mr. George Bartlett, in 1823, and those addressed by him to his parishioners in February and April, 1839, printed in the *History of The Harvard Church in Charlestown*, pp. 177-183. See also Dr. Farley's letter, printed on page 49, *post.* — ED.

² This Society was gathered, Dec. 28, 1815; and Dr. Walker preached his farewell discourse, July 14, 1839. — ED.

organized, he was the teacher of the teachers. He was too much absorbed in his professional duties, as preacher and pastor, to have much time to bestow on public affairs ; but as a member of the School Committee, and otherwise, he was active in promoting all the moral and educational interests of this community. He might not be seen often in general society, but he was never absent from the house of sorrow, sickness, or bereavement. To have shared in the ministrations of such a man is a great remembrance.

Nearly forty-four years have passed since Dr. Walker left this scene of his early ministry. Of those who heard him from this pulpit, not many are now alive, and fewer still can go back, in thought, to the first years of his preaching. But the good which he did for this society he left with them, and you have entered into the rich inheritance. We will all thank God that it was in the heart of one of Dr. Walker's old parishioners, beating at the same time with affection for her natural father and for her father in Christ, to place here this beautiful memorial to a beloved pastor. Does any ask, "To what purpose is this waste?"—sufficient to say, she hath done it of her great love. The poor you have always with you. But the opportunity of commemorating so much greatness and goodness combined, so much wisdom blended with such humility and simplicity, rarely falls to the lot of any individual or any society. Here will this mural monument remain, carefully guarded, as long as this building stands. That massive forehead, that benignant countenance, those silent lips, the white marble itself, will continually preach their lesson of strength, tenderness, reverence, and purity to generation after generation of worshippers, be a perpetual benediction to these pews, and an undying inspiration to this pulpit. And so the words first spoken by Dr. Walker within these walls will forever echo from them: "This is none other but the house of God, and this is the gate of heaven."

ADDRESS.

BY THE REVEREND PITT DILLINGHAM.

IN the limited time remaining I shall venture to touch upon three things.

First, the word of Dr. Walker to the young men of our day upon Scepticism, — or rather one of his words, and that the first, upon Doubt. I need not say that his attitude was not denunciatory, but sympathetic, towards all who were honestly struggling with intellectual difficulties. But he had little sympathy with the unbelief which flows from the lack of “intellectual seriousness.” He dreaded indifferentism. Especially did he warn men against the “conceit of scepticism.” To rid one’s self of this conceit, he said, was the first letter in the alphabet of the truth-seeker, — the first remedy to be taken by the mind suffering with the malady of doubt, — for, as a matter of fact, scepticism was a confession of “baffled thinking,” and was the result not of a “superior,” but of a “one-sided” education. He appealed successfully to history to show that the great men have been not the men who denied, or who were unable to come to any conclusions, but the men who affirmed. This, then, is one of his words which he speaks to the young men of to-day: — Disenchant yourselves of the conceit of scepticism; confess your baffled thinking with humility, as giving you one of the lowest seats, if any seat at all, among the real thinkers of the race.

But, again, I think of Dr. Walker at this time as, in a special sense, an educator and quickener of the conscience. I well remember how I was impressed, on first coming to Charlestown, by the discovery of a faithful man,¹ who, I

¹ The late Mr. Thomas Bellows Wyman, Junior, author of *The Genealogies and Estates of Charlestown*, Boston, 1879, 2 vols., royal octavo, pp. xiv. + 4 + 1178.

think I may fairly say, dated the birth of an aroused conscience from an impression given by Dr. Walker. So penetrating was this impression that the man never got rid of it, but ever got on by it.

Much was due, doubtless, to the clear, firm, and sensible way in which Dr. Walker's thought grasped this subject. He distinguished sharply between the immutable and the changing elements in conscience,—between the feeling of obligation to do right, which abides throughout the evolution of conscience, and the judgment as to what is right, which shifts with the generations, and during the life of the individual man. He bade men, therefore, see to the *education* of this moral judgment, to the going up higher in their estimates of what their obligations are, and not to be disturbed by the varied decisions rendered by the moral judgment in the history of the race. A “good conscience” was not merely a quickened conscience,—a fanatic might have that,—but also an enlightened conscience, an instructed, a wise conscience.

He did not slight, however, the simple quickening of the conscience. Here it was that his personality, his force of character, came into play. If you double the velocity of a projectile, it will do, not twice, but four times the execution. In order to this, more powder must be put behind the ball. I am impressed by the *quantity* of force in Dr. Walker. Hence the weight, the momentum, of his appeal to conscience, and what those who heard him call a certain majestic way of looking and speaking from the pulpit.

Lastly, I would say a word upon a special value which this monument has for this Church, in that it helps keep before the eyes of those who see it the moral immanence of God in the world. We have to reason from the known to the unknown. Men could believe in nothing above themselves, did they not find something above themselves in their own experience. They can believe in no God of whom they do not find moral trace and witness within and without them-

selves. Hence the value, not only supremely of the Christ, but of all the witnesses, and especially of that minority of souls which lifts and leads the race. This is what the Lord Christ prayed for, as what alone could convince the world, — the word made flesh in his disciples.

I value the presence of this venerable face among us, then, as helping to make more *tangible* the sanctity of this place, — as helping to make it to the senses, what it was declared to be at its dedication, “the house of God and the gate of heaven.”

CORRESPONDENCE.

FROM THE REV. GEORGE E. ELLIS, D.D., LL.D.

110 MARLBOROUGH STREET, Boston, Jan. 12, 1883.

MY DEAR FRIEND, — I congratulate you on the happy result, of which some six months ago you confided to me the design, of placing a marble memorial of Dr. James Walker beside the pulpit which he filled with such nobleness, devotion, and power during his ministry in Charlestown. In this age of burnings, decays, and reconstructions, we cannot be sure of the long endurance of either memorial or edifice. But while they stand together they will be instructive reminders of the character and service of an honored and revered man, of whom there are many other records and remembrances.¹

¹ In a subsequent letter Dr. Ellis wrote : —

“Such changes — and so rapid too, are coming over our ways and places and methods of religious observance and institution, that I cannot but heartily welcome your devoted interest and efforts for making our places of worship more monumental and memorial. We plant our tributes to our honored dead where, after a few years have passed, very few even of the kindred go to see them, and then generally only in sadness. A memorial in a place of worship always has quite a different effect on the feelings from that wrought by one crowded into a cemetery. Most sincerely do I hope and pray that there will be a renewal of the line of worshippers in our meeting-house. How embarrassing would it have been if the elegant structure built for the Brattle Street Society, — which is ever before my eyes as I sit here, — had on its walls memorials of Colman, the Coopers, Thacher, Buckminster, Everett, and Palfrey! Would the Baptists have retained, or removed them? . . . I verily believe that if the Brattle Street Church had contained the memorials to which I have referred, the remnant of the Society would have made a firmer effort to retain it.”

There can be but few in the present congregation who remember him as the occupant of the pulpit, and as their pastor, when he resigned his office forty-four years ago ; but to the close of his life¹ he was always ready and most welcome to stand in his former place on occasions of special interest to the Society.

This memorial offering comes as the filial tribute of one who would thus recall, on the centennial of her father's birth, the respect and affection which he entertained for his beloved pastor. Mr. Reuben Hunt, one of the founders, and for the rest of his life a member and benefactor of this Society, was a man of exemplary character, modest and unobtrusive, simple in all his ways, which were gentle and kindly. He was such a one as Dr. Walker, by instruction and edification, sought to train and help in all the duties and virtues of a quiet and peaceable life. Their names and memories harmonize as I recall them singly and together.

Sincerely yours,

GEORGE E. ELLIS.

MR. HENRY H. EDES.

FROM THE REV. THOMAS HILL, D.D., LL.D.

PORTLAND, Jan. 3, 1883.

REV. PITT DILLINGHAM : —

MY DEAR SIR, — Many thanks for your kind note concerning the intended Memorial Service in honor of Dr. James Walker.

He entered upon the duties of his professorship at the same time that I entered the Freshman Class. I was under his instruction in my Junior year, and heard him preach once a month during my undergraduate course. I held him in the most profound esteem. A sermon (since published) on "Difficulty, Struggle, Progress," preached on the last Sunday of my Freshman year, had a controlling influence on my choice of electives, and on all my subsequent

¹ After Dr. Walker's death a memorial service was held in The Harvard Church in Charlestown, Jan. 3, 1875. At that service a long and interesting letter from Dr. Ellis was read, in which he paid a glowing tribute to his venerable friend and predecessor. It is printed in the church *History*, pp. 189-193. See also Dr. Ellis's memorial address delivered before the Massachusetts Historical Society, printed in its *Proceedings* for January, 1875, vol. xiii. pp. 395 *et seq.* — ED.

course of life. During my divinity studies, and during my fourteen years' settlement at Waltham, I always consulted him on every grave emergency, and always found great aid from the clearness and soundness of his views. He did not often advise, but he did what was far better, — he helped me make up my own mind firmly. I came from Ohio to consult on one or two solemn occasions, when I was perplexed as to duty, and found help.

After President Felton's too brief administration, and when the cares of his office were laid on me, I still went to Dr. Walker if anything unusually difficult came up for my decision. And when my own broken health had forced me also to leave the office, and a long rest and sea voyage had partially restored my strength and I was about to resume pastoral duties, I went for advice — as to which of several openings I should embrace — to my dear, venerable, and venerated friend, who graduated before I was born, but who now kindly treated me as though I were a friend and an equal in what he playfully called "the small but respectable company of Ex-Presidents of Harvard College"; and this time received from him decided advice, which I followed, and came here.

I should like to be present and hear my friend Mr. White. I have no doubt that it will be an affectionate and discriminating tribute to one whom I know he loved and appreciated.

Very sincerely yours,

THOMAS HILL.

FROM THE REV. WILLIAM H. FURNESS, D.D.

1426 PINE STREET, Philadelphia, Jan. 10, 1883.

MY DEAR SIR, — I hasten to acknowledge your kind remembrance, and to express my great regret that it is not in my power to accept your invitation to join in paying so interesting a tribute to the memory of Dr. Walker. How gladly would I be present, the inclemency of the season notwithstanding! But I have the pulpit of our Germantown church in charge, and I am expected there.

Dr. Walker was in advance of me in time. He was one of that company to whom I looked up with great reverence and affection, and to whom we who followed them owe a debt beyond computa-

tion. In his tract¹ upon the grounds of faith he laid a foundation for the broadest and most elevated modes of religious thought. Few men who have published so little have had so powerful an influence as Dr. Walker. There was a great charm in his conversation, as well as in his preaching. On my occasional visits to New England, after his retirement, it was a delight to spend an hour with him in his study. A visible memorial of him will give a new consecration to Harvard Church. Thanking you again for this kind invitation, I remain,

Cordially yours,

W. H. FURNESS.

HENRY H. EDES, Esq.

FROM THE REV. ALEXANDER MCKENZIE, D.D.

THE FIRST CHURCH IN CAMBRIDGE,
Cambridge, Mass., 13 Jan., 1883.

MY DEAR SIR, — I thank you for your kind invitation to attend the services in dedication of the monument of Dr. Walker. I should have much pleasure in being present, did not my duties here forbid.

It was my privilege to have my entire college course under President Walker. I then held him in high esteem, and my respect for him has greatly increased as the years have gone on. I read his sermons now with delight and profit. There is an integrity, a moral earnestness, a spiritual power, which I always find helpful both for my personal need and my work as a minister. I frequently take occasion to commend his teaching and example to those who hear me. I wish that the loose thinking and wild speculation of these days could be vitalized by his robust reasoning, and by the personal force which inspires his words.

My relations with Dr. Walker, after I came back to Cambridge to be the pastor of this church, were of the most friendly kind. I cherish his memory with affection and devotion, and wish that by

¹ *The Philosophy of Man's Spiritual Nature in Regard to the Foundations of Faith.* American Unitarian Association Tracts, First Series, No. 87. 12mo, pp. 22. Boston, September, 1834. — ED.

my presence with you to-morrow I could give expression to the reverence with which I regard his character.

I am, sir, faithfully yours,

ALEXANDER MCKENZIE.

HENRY H. EDES, Esq.

FROM THE HON. ROBERT C. WINTHROP, LL.D.

90 MARLBOROUGH STREET, Boston, 3 Jan., 1883.

DEAR MR. EDES, — I thank you sincerely for your kind note of the 1st. It would give me pleasure to be present at the interesting services proposed for the 14th instant, and I am most glad to know that good Dr. Walker is to be the subject of so just a commemoration. I should esteem it a privilege to renew my expressions of regard and respect for him.¹

But I have returned home to a great arrearage of business and correspondence, and I am constrained to deny myself to public occasions which are not of an imperative character.

I declined, last evening, to attend the Jubilee of the Winthrop Church in Charlestown, and I must be excused from the Harvard, also. Believe me, with great regard,

Yours, faithfully,

ROB'T C. WINTHROP.

H. H. EDES, Esq.

FROM THE HON. CHARLES DEVENS, LL.D.²

BOSTON, Jan. 13, 1883.

MY DEAR EDES, — I am afraid you will not get this note until after Sunday; but it will show my appreciation of the kindness of your invitation.

I have an engagement out of town on Sunday, which compels me to decline it, but I can assure you that I fully sympathize with

¹ See *Proceedings of the Massachusetts Historical Society*, for February, 1875, vol. xiii. pp. 445 *et seq.* — ED.

² Mr. Justice Devens, in his youth, was a worshipper in this church during Dr. Walker's ministry. — ED.

every honor that can be paid to the memory of that great writer and thinker, Dr. James Walker.

Yours, very truly,

CHAS. DEVENS.

HENRY H. EDES, Esq.

FROM ABBOTT LAWRENCE, ESQ.

5 COMMONWEALTH AVENUE, Jan. 16, 1883.

DEAR SIR,—I duly received your note of the 10th, which I ought to have acknowledged, but happened to see you before it reached me. If I had been well, it would have given me great pleasure to accept your kind invitation to be present at the dedication of the mural monument to Dr. Walker, for whom, in common with the whole community, I entertained profound admiration and respect.

No sermons have ever enchained me like his; none have ever been to me so impressive. His pulpit oratory was simple, but grand and highly effective.

I remain, yours very truly,

ABBOTT LAWRENCE.

HENRY H. EDES, Esq.

FROM AMOS A. LAWRENCE, ESQ.

LONGWOOD, Brookline, Jan. 14, 1883.

MY DEAR SIR,—Your note of invitation to the Sunday exercises came to me late; but I should have answered it at once, had I not hoped to be present.

For four years I was favored with an intimate association¹ with Dr. Walker; and during every year learned more and more to reverence and love him. Nobody could approach him without feeling the dignity and the loveliness of his character.

One trait was remarkable, which ought to be mentioned oftener,

¹ Mr. Lawrence was elected Treasurer of Harvard College, Oct. 8, 1857, and resigned the office, Dec. 28, 1861. His successor, the Honorable Nathaniel Silsbee, was chosen Jan. 30, 1862. — ED.

and that was his extreme modesty. When he resigned his office as President of the College,¹ in the Senate Chamber, in January, 1860, we thought it a fitting opportunity to show our respect for him, and to make some acknowledgment of his eminent services ; but before anybody could with propriety make any demonstration of this kind, he had, quietly and almost unobserved, left the hall. I sat next to him and spoke to him as he rose to go, but he barely answered me. Perhaps his heart was too full, or, more probably, he did not wish to be detained to receive any honors.

Noble man ! Those who knew him best honored and loved him most.

Faithfully yours,

AMOS A. LAWRENCE.

H. H. EDES, Esq.

FROM THE REV. FREDERICK A. FARLEY, D.D.

130 PACIFIC STREET, Brooklyn, N. Y., Jan. 9, 1883.

I AM greatly obliged to you, my dear Mr. Edes, for the kind invitation to be present at the unveiling of the monument to the memory of my beloved and revered friend, Dr. Walker ; but my physician insists on my staying at home this winter. His profession is the only authority on earth I consent shall be despotic ; and so, with very sincere regret in this case, I obey.

While Dr. Walker was your pastor, we met one day in the late Dr. Greenwood's study, in Boston, and the conversation turned on the subject of the shortening terms of ministerial or pastoral service. We all lamented it. But Dr. Walker at last said, "Well, I think on the whole that one change, but one only, is good and wise." And his was from the pastorate of Harvard Church to a professorship in, followed by the Presidency of, Harvard University. Your loss was a public gain.

A little incident may, in this connection, interest you. When, in the summer of 1828, I asked Dr. Channing to preach my ordination sermon, at Providence, R. I., and, after telling me how glad he should be to say *yes* at once, he added that the state of his health alone prevented him, — it was so uncertain whether he would be able at the time fixed, September 10 of that year, — I proposed that I should

¹ Dr. Walker's term of office extended from Feb. 10, 1853, to Jan. 26, 1860. — ED.

engage a substitute in case he should be unable. "Ah!" he replied, with characteristic modesty, "*I* could not ask any one to be the substitute." I rejoined that I would arrange that; and told him that I had already thought it possible it might become necessary. "Indeed," said he; "have you in mind any one?" "Yes, sir,— Mr. Walker of Charlestown." At that name his face fairly beamed with satisfaction and pleasure, when he said, "I should feel it really a most gratifying compliment if *he* consent; but *I* cannot ask him." I immediately went to Dr. Walker with my request. He met it in the heartiest manner. "Of course I consent, tell Dr. Channing; but tell him, also, that *he* ought to preach that sermon, and I think he will." Dr. Walker offered the prayer at the dedication of our new church in Providence, on the 5th of March, 1829, and in the evening of that day preached to a crowded house that great sermon on "The Exclusive System." He offered the closing prayer at the ordination service; and when my installation *here* took place, May, 1844, — following immediately on the consecration of our Church of the Saviour,¹ — Dr. Walker, who had accepted the invitation to be present and take part in the services, found himself, by the delay in completing the edifice, compelled to be absent, as at that time to be away from Cambridge would interfere seriously with his duties to the University; but he wrote me a very touching and affectionate letter. Should I not be glad to do honor to his memory on the occasion of the 14th?

With my best respects believe me, very truly yours,

FRED'K A. FARLEY.

HENRY H. EDES, Esq.

Letters of regret were also received from Oliver Wendell Holmes, M.D., LL.D., the Reverend Andrew P. Peabody, D.D., LL.D., Colonel Theodore Lyman, S.B., the Honorable John D. Long, LL.D., the Honorable Samuel A. Green, M.D., the Honorable Marshall P. Wilder, LL.D., the Reverend Samuel K. Lothrop, D.D., the Reverend Robert C. Waterston, John C. Ropes, Esq., Henry Cabot Lodge, Ph.D., Charles E. Grinnell, Esq., Professor Francis G. Peabody, Miss Margaret Ruthven,² and others.

¹ The First Unitarian Congregational Society of Brooklyn, N.Y.

² Miss Ruthven is the oldest surviving member of this Church, her membership dating from Feb. 7, 1819. — ED.

INSCRIPTIONS ON THE MONUMENT.

JAMES WALKER .DD.LLD

BORN IN BURLINGTON
MASSACHUSETTS

16 AUGUST 1794

GRADUATED AT
HARVARD COLLEGE

1814

PASTOR
OF THIS CHURCH

1818-1839

OVERSEER OF
HARVARD COLLEGE

1825-1836 1864-1874

FELLOW

1834-1853

ALFORD PROFESSOR

1838-1853

PRESIDENT

1853-1860

DIED IN CAMBRIDGE

23 DECEMBER 1874

TO COMMEMORATE
HERE

HIS CHARACTER
HIS GENIUS

AND HIS SERVICES
TO THIS CHURCH

TO THE CAUSE
OF EDUCATION

AND TO
LIBERAL CHRISTIANITY

“THEY THAT BE WISE
SHALL SHINE AS THE
BRIGHTNESS OF THE
FIRMAMENT
AND THEY THAT TURN
MANY TO
RIGHTEOUSNESS
AS THE STARS
FOR EVER AND EVER”

Daniel xii 3

ERECTED XI JANUARY MDCCCLXXXIII
BY A DAUGHTER OF
REUBEN HUNT
A FOUNDER OF THIS SOCIETY
AND ONE WHO LOVED AND HONORED
JAMES WALKER

INSCRIPTION

ON THE

PARCHMENT PLACED IN THE COPPER-BOX THAT WAS
SET INTO THE MONUMENT.

The Harvard Church in Charlestown,

IN THE CITY OF BOSTON, MASSACHUSETTS.

GATHERED, DECEMBER 28, 1815.

PRESENT MEETING-HOUSE DEDICATED, FEBRUARY 10, 1819.

OFFICERS IN THE YEAR 1883.

PASTOR.

THE REVEREND PITT DILLINGHAM.

DEACONS.

HENRY KNOX FROTHINGHAM.

ABRAM EDMANDS CUTTER.

HENRY LYON, M.D.

ISAAC SWEETSER.

RECORDER OF THE CHURCH.

HENRY HERBERT EDES.

PARISH COMMITTEE.

HENRY HERBERT EDES, *Chairman*.

ABRAM EDMANDS CUTTER.

WILLIAM HENRY KENT.

FRANK ELIOT SWEETSER.

CALVIN PROCTOR SAMPSON.

SUB-COMMITTEE ON HOUSE.

HENRY HERBERT EDES.

FRANK ELIOT SWEETSER.

CALVIN PROCTOR SAMPSON.

PARISH CLERK AND TREASURER.

CORNELIUS SOWLE CARTÉE, M.D.

Boston, January 3, 1883.

A meeting of the Parish Committee was held this afternoon at the Washington Insurance Office, No. 38 State Street. All the members were present.

In accordance with a verbal communication, as presented by the Chairman, Mr. C. P. Sampson offered the following preamble and resolutions, which were adopted by a unanimous vote : —

Whereas, Miss Martha Rebecca Hunt has communicated to this committee, through its Chairman, her wish to place in our meeting-house, at her own cost, a monument to commemorate the late Dr. James Walker, a former pastor of this Church, and has asked the Parish Committee to accept the same on behalf of the Society, and to grant permission to set it in the northeasterly wall of the auditorium, west of the pulpit; and

Whereas, It is Miss Hunt's purpose to erect this monument on the 11th instant in commemoration of the hundredth birthday of her honored father, the late Mr. Reuben Hunt; it is therefore

Resolved, That the Parish Committee gratefully accepts, on behalf of the Society, the munificent gift which Miss Hunt has tendered; and that she be granted permission to erect the monument in the place above designated under the supervision of the Sub-committee on House. And the Committee embraces this opportunity to record its appreciation of the constant interest in the prosperity and well-being of the Society which our generous friend has so abundantly and substantially testified; and its grateful remembrance of the loyal services and unostentatious charities of Mr. Reuben Hunt, a founder and life-long friend and benefactor of the Harvard Church in Charlestown.

Resolved, That an attested copy of the foregoing preamble and resolution be sent to Miss Hunt by the Parish Clerk.

Voted, That full powers be granted to the Committee on House to make all necessary arrangements for a service commemorative of Dr. Walker on Sunday morning, January 14, beginning at 10.30 o'clock.

On motion of Mr. Cutter, —

Voted, That the Rev. Dr. George E. Ellis be invited to take part in the Commemorative services, either by spoken word or written page.

Adjourned.

(Signed,) C. S. CARTÉE, *Clerk*.

This monument was designed by Mr. Henry Van Brunt, of Boston, and was cut by Messrs. Evans and Tombs. The bust of Dr. Walker was cut in Florence, Italy, from a model by Miss Anne Whitney, of Boston, and is a replica of the bronze in the cloisters of Memorial Hall, Cambridge, New England, made with the consent of the Corporation of Harvard College. The work was done

during the summer, autumn, and early winter of the year eighteen hundred and eighty-two (1882) at a cost of about two thousand dollars (\$2,000) for Miss Martha Rebecca Hunt, under the supervision of her friend, Mr. Henry Herbert Edes.

The setting of the monument in the walls of this building was begun on Monday, January 8, 1883, and will be finished on Thursday, January 11, 1883,—the centennial of the birth of Mr. Reuben Hunt.¹

The monument will be dedicated with appropriate services on Sunday, January 14, 1883, when addresses will be made by the Reverend William Orne White, Charles William Eliot, President of Harvard College, and the Reverend Pitt Dillingham. Selections from the Scriptures will be read by the Reverend Henry Wilder Foote, minister of King's Chapel in the city of Boston.

The contents of the copper box put into the monument to Dr. James Walker, at the time of its erection in the Harvard Church in Charlestown, are here enumerated:—

Dr. Walker's Discourse at Groton on *The Exclusive System*, Nov. 1, 1826.

Sermon at the Dedication of the Second Congregational Church in Leicester, Aug. 12, 1834.

Five Tracts by Dr. Walker, published by the American Unitarian Association:—
Unitarianism vindicated against the Charge of not going far enough. (No. 11, 1827.)

The Philosophy of Man's Spiritual Nature in Regard to the Foundations of Faith. (No. 87, 1834.)

A Discourse on the Law of the Spiritual Life. (No. 101, 1835.)

To the Law and to the Testimony. A Discourse on the Deference paid to the Scriptures by Unitarians. (No. 121, 1837.)

Unitarianism vindicated against the Charge of Sceptical Tendencies. (No. 141, 1839.)

Farewell Discourse to the Children in his Society, delivered in Harvard Church, June 23, 1839.

Discourse in Harvard Church, Charlestown, on taking leave of his Society, July 14, 1839.

Address to the People at the Ordination of Mr. George E. Ellis as Pastor of the Harvard Church in Charlestown, March 11, 1840.

Addresses at the Inauguration of Dr. Walker as President of Harvard College, May 24, 1853.

Dr. Walker's Discourse at the Induction of the Rev. Dr. Frederic D. Huntington as Preacher to the University and Plummer Professor of Christian Morals in Harvard College, Sept. 4, 1855.

Introductory Lecture before the American Institute of Instruction at Springfield, Mass., Aug. 19, 1856.

¹ Mr. Reuben Hunt died May 7, 1866, aged eighty-three years.

Sermon on *The Spirit proper to the Times*, preached in King's Chapel, May 12, 1861.

Annual Election Sermon before the Government of Massachusetts, Jan. 7, 1863.

Address delivered before the Alumni of Harvard College, July 16, 1863.

The Reverend Dr. James Walker and his Friends on the Eightieth Anniversary of his Birthday, Aug. 16, 1874.¹

The Wisdom from Above. A Sermon occasioned by the Death of Dr. James Walker, preached by the Rev. Henry Wilder Foote in King's Chapel, Jan. 3, 1875.

Memoir of Dr. Walker, by Professor Joseph Lovering, prepared for the *Proceedings of the American Academy of Arts and Sciences*, May, 1875.

Circular, dated May 31, 1876, inviting subscriptions to establish at Cambridge a Scholarship to bear the name of Dr. Walker.

Order of Services at the Ordination of Mr. Pitt Dillingham as Pastor of the Harvard Church in Charlestown, Oct. 4, 1876.

Order of Services on the Fiftieth Anniversary of the Harvard Church Sunday School, March 3, 1878.

History of the Harvard Church in Charlestown, 1815-1879, by Henry Herbert Edes, 1879.

Catalogue of Harvard University, 1880.

The Harvard Church in Charlestown: Services and Organization, 1881-82.

The Year-Book of the Unitarian Congregational Churches for 1883.

The following newspapers :—

The Christian Register for Jan. 4, 1883.	Boston Herald,	Jan. 8, 1883.
Boston Daily Advertiser, Jan. 8, 1883.	Boston Evening Journal,	"
Boston Post,	"	Boston Transcript,
		"

The following coins of the United States :—

Five-dollar piece Gold.	Dime Silver.
Three-dollar " "	Half-dime "
Two-and-a-half-dollar piece "	Three-cent piece "
Dollar "	Five-cent " Nickel.
Dollar Silver.	Three-cent " "
Half-dollar "	Two-cent " Copper.
Quarter-dollar "	Cent "
Twenty-cent piece "	

The facts herein recorded are certified to, this eighth day of January, A. D. 1883, by

HENRY H. EDES, *Recorder.*

¹ A list of the contributors to this testimonial to Dr. Walker was written at the end of the copy put into the box. The list is printed on pp. 57-60 of this publication. — ED.

RESOLUTIONS

PASSED AT THE ANNUAL PARISH MEETING,

APRIL 30, 1883.

AT the annual meeting of the corporation, held in Boylston Chapel on Monday, April 30, 1883, the Honorable William H. Kent offered the following resolution, which was adopted unanimously, by a rising vote:—

The proprietors of Harvard Church, in parish meeting assembled,—

Resolve, That the hearty thanks of the Society be offered to Miss Martha Rebecca Hunt, a member of this Society, who, as a token of reverence for the memory of her father, Mr. Reuben Hunt, who was one of the founders of the Society, and a devoted friend and member of it, has recently presented the Society with a mural tablet and bust of Reverend Dr. James Walker.

And the proprietors sincerely hope that this Resolution to be placed upon their records means something more than a formal acknowledgment of a gift, valuable as that gift is.

They gratefully remember the interest which the donor has before, in a most substantial and practical manner, manifested in the pecuniary affairs of the Church.¹ Neither can they be insensible to the knowledge that this thoughtful kindness comes from the room of an invalid whose heart beats sympathetically with the holy places of her earlier life.

And as they express to their friend and sister their obligations for the substantial good which her gifts have brought, they desire to add their Christian sympathy with her in that chamber from which so much brightness and hope have shone upon this old Church of her love.

Mr. Henry H. Edes then moved, —

That the cordial thanks of the Society be expressed to the Reverend William Orne White, Reverend Henry W. Foote, Reverend Dr. John H. Morison, President Charles W. Eliot and Professor Joseph Lovering of Harvard University, for their valued, able, and instructive assistance at the services held in the Church on the dedication of the mural monument to the Reverend Dr. James Walker, on January 14, 1883. And also that an expression of the Society's appreciation of the kindness of the College Choir of the University, in providing the music upon that occasion, be made to its members.

The resolution was adopted.

¹ In April, 1879, Miss Hunt generously gave five thousand dollars toward the extinguishment of the parish debt. See *History of The Harvard Church in Charlestown*, pp. 261–263. — ED.

LIST OF THE CONTRIBUTORS

TO

THE TESTIMONIAL TO DR. JAMES WALKER, ON THE
EIGHTIETH ANNIVERSARY OF HIS BIRTH,

AUGUST 16, 1874.

ALL persons named in this list¹ were connected, at some time, with The Harvard Church in Charlestown, except those to whose names a † or ‡ is prefixed. The ‡ indicates that the person was connected, at some time, with King's Chapel in Boston. A star is prefixed to the names of those contributors who have deceased.

- †AGASSIZ, Alexander Emanuel Rudolph (H. C. 1855).
- ‡APPLETON, William Sumner (H. C. 1860).
- *AUSTIN, Arthur Williams, Hon. (H. C. 1825), LL.D., } sons of the Hon.
AUSTIN, Francis Boylston, } William Austin
AUSTIN, James Walker, Hon. (H. C. 1849), } (H. C. 1798).
- *BAKER, Ebenezer.
- BEMIS, Jonathan Wheeler (H. C. 1830), M.D.
- *‡BIGELOW, George Tyler, Hon. (H. C. 1829), LL.D.
- ‡BLAKE, Anna Sophia Cabot, Miss, }
‡BLAKE, Elizabeth Cabot, Miss [She married } children of George
David Hyslop Hayden (H. C. 1859), M.D.], } Baty Blake,
*‡BLAKE, George Baty (H. C. 1859), } Senior.
BRADFORD, Duncan (H. C. 1824).
- *‡BREWER, Gardner.
- BRIDGE, Samuel James (A. M. Harvard, 1880).
- *BROWN, Benjamin.
- *BURNHAM, Francis Archbald, Mrs. She was Mary Barker, daughter
of Capt. Josiah and Penelope (Hatch) Barker.
- ‡COOKE, Josiah Parsons (H. C. 1848).
- *‡COOLIDGE, Joseph (H. C. 1817).
- ‡CURTIS, Caleb Agry (H. C. 1849).

¹ This list is here printed for the first time. It is kindly furnished by Miss Mary Osgood, the surviving sister of Dr. Samuel Osgood and an honored member of this Church. The annotations are by the editor.

- *†CURTIS, Caleb Agry, Mrs. She was Emily Matilda Adams, daughter of Charles Frederick Adams, Senior.
- CUTTER, Thomas McCray, Mrs. She was Mary Barron, daughter of Elisha and Mary (Carleton) Barron.
- DANA, James, Hon. (H. C. 1830).
- DEVENS, Thomas Miller.
- DOWNES, Albert Edward, U. S. N., Mrs. She was Martha Lithgow Devens, daughter of Richard and Jane Caroline (Lithgow) Devens.
- †DUNBAR, Charles Franklin (H. C. 1851).
- DWIGHT, Henry (H. C. 1815), Mrs. She was Lucy Ann Bradford, daughter of the Hon. Alden Bradford (H. C. 1786), LL.D.
- EDES, Henry Augustus, Mrs. She was Sarah Louisa Lincoln, daughter of Hawkes, Jr. and Sarah (Webb) Lincoln.
- EDES, Henry Herbert, in memory of his great-grandfather, Nathan Webb, and of his great-grandmother, Mary (Ball) Edes, widow of Thomas Edes, Jr.
- *EDMANDS, Barnabas, Mrs. She was Susan Currier Hay, daughter of William and Betsey (Currier) Hay.
- †ELIOT, Charles William (H. C. 1853), LL.D.
- *†ELIOT, Samuel Atkins, Hon. (H. C. 1817), Mrs. She was Mary Lyman, daughter of Theodore Lyman, Senior.
- *†EMERSON, George Barrell (H. C. 1817), LL.D.
- †EVERETT, William (H. C. 1859), Ph.D.
- FELTON, Samuel Morse (H. C. 1834). Now of Philadelphia, Penn.
- *†FLINT, Waldo, Hon. (H. C. 1814).
- *FOGG, William Hayes. Late of New York, N. Y.
- FOGG, William Hayes, Mrs. She was Elizabeth Perkins, daughter of John and Esther (Phipps) Perkins.
- †FOOTE, Henry Wilder, Rev. (H. C. 1858).
- FOSDICK, Ann Maria, Miss, } in memory of their father,
FOSDICK, Nancy Harding, Miss, } John Fosdick.
- FROTHINGHAM, Benjamin Thompson (H. C. 1863).
- FROTHINGHAM, Henry Knox.
- FROTHINGHAM, John Whipple. Now of Brooklyn, N. Y.
- FROTHINGHAM, John Whipple, Mrs. She was Mary-Angeline Thompson, daughter of the Hon. Benjamin and Mary (Newell) Thompson.
- FROTHINGHAM, Richard, Hon. (A. M. Harvard, 1858 ; LL.D. Tufts, 1874), Mrs. She was Vrylena Blanchard, daughter of Deacon Isaac and Margaret (Wilder) Blanchard.
- *†GARDNER, John Lowell (H. C. 1821).
- GREGORY, Sarah Brigham, Miss, daughter of John and Sally (Brigham) Gregory.
- †GURNEY, Ephraim Whitman (H. C. 1852).
- †HIGGINSON, George.

HUNT, Martha Rebecca, Miss, in memory of her father, Reuben Hunt.

HURD, Catharine, Miss,	}	in memory of their father, William Hurd.
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HURD, Helen, Miss,		
HURD, Rebecca Gorham, Miss,		

*HURD, John, Mrs. She was Persis Hutchins, daughter of the Hon. Samuel Hutchins.

HUTCHINS, Horace Green, Hon. (D. C. 1835), Mrs. She was Julia Hannah Hurd, daughter of John and Hannah Brown (Skinner) Hurd.

JAQUES, Francis.

*KNOX, Ann Richardson, Miss, daughter of Captain Robert and Ann (Richardson) Knox.

KNOX, Joseph Stevens Buckminster, Mrs. She was Elizabeth Baxter Marshall, daughter of Thomas and Sophia (Kendal) Marshall.

†LAWRENCE, Edward, Hon.

†LEE, Henry, Col. (H. C. 1836).

LINCOLN, Caroline Agnes, Miss,	}	in memory of their mother, Sarah (Webb) Lincoln, wife of Hawkes Lincoln, Jr.
LINCOLN, Lydia Forster, Miss,		

*LORING, Mary Hall, Miss, daughter of Col. Joseph and Susan (Hall) Loring.

LOVERING, Joseph (H. C. 1833), LL.D.

†LOWELL, George Gardner (H. C. 1850).

*†LOWELL, John Amory, Hon. (H. C. 1815), LL.D.

LYON, Henry (H. C. 1835), M.D.

*MANDELL, Thomas, Mrs. She was Harriet Osgood, daughter of Deacon Thomas Osgood.

MARSHALL, James Fowle Baldwin, General. Recently of Hampton, Va.

*MARSHALL, Thomas, Mrs. She was Sophia Kendal, daughter of the Rev. Dr. Samuel Kendal (H. C. 1782) of Weston.

*NOYES, James Sullivan, Mrs. She was Mary Ball Edes, daughter of Captain Robert Ball and Sarah (Barker) Edes.

*OSGOOD, Hannah Wilkins, Miss,	}	children of Deacon Thomas Osgood.
*OSGOOD, Mary, Miss,		
*OSGOOD, Samuel, Rev. (H. C. 1832), D.D., LL.D.		

*†PARKER, James (H. C. 1819).

*†PARKER, Willard (H. C. 1826), M.D., LL.D.

PHIPPS, Albert.

*PHIPPS, Benjamin.

*PHIPPS, Solomon Guild.

*PHIPPS, William Stoddard.

*SARGENT, Elizabeth Howes, Miss, of Malden, daughter of the Rev. Nahum and Sarah (Willis) Sargent.

†SHAW, Quincy Adams (H. C. 1845).

†SHAW, Quincy Adams, Mrs. She was Pauline Elizabeth Frederika Agassiz, daughter of Professor Louis John Rudolphe Agassiz (LL.D. Harvard, 1848).

STETSON, Catherine, Miss, daughter of David and Sarah (Lapham) Stetson.

SWEETSER, Isaac.

‡TICKNOR, George (D. C. 1807; LL.D. Harvard, 1850), Mrs. She was Anna Eliot, daughter of Samuel Eliot, Senior.

TUFTS, James Walker. Now of Medford.

*WALKER, Lucy Johnson, Miss, daughter of the Hon. Timothy and Abigail (Johnson) Walker.

*WARREN, George Washington, Hon. (H. C. 1830).

†WHITE, William Orne, Rev. (H. C. 1840), son of the Hon. Daniel Appleton White (H. C. 1797), LL.D.

WILSON, John Boynton.

*WYMAN, Thomas Bellows, Senior, Mrs. She was Mary Frothingham, daughter of Richard and Mary (Kettell) Frothingham.



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